

## PIAAC-Longitudinal (PIAAC-L) 2016 Background Questionnaire: Cognitive Pretest

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Veröffentlichungsversion / Published Version  
Arbeitspapier / working paper

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### Empfohlene Zitierung / Suggested Citation:

Otto, W., Disch, K., Beitz, C., Gebhardt, S., Neuert, C., & Menold, N. (2015). *PIAAC-Longitudinal (PIAAC-L) 2016 Background Questionnaire: Cognitive Pretest*. (GESIS Project Reports, 2015/13). Mannheim: GESIS - Leibniz-Institut für Sozialwissenschaften. <https://doi.org/10.17173/pretest86>

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## GESIS Project Reports

2015|13

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Cognitive Pretest  
October – December 2015

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## **GESIS Project Reports**

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DOI: [10.17173/pretest86](https://doi.org/10.17173/pretest86)

### *Citation*

Otto, W.; Disch, K.; Beitz, C. et. al. (2015): PIAAC-Longitudinal (PIAAC-L) 2016 – Background Question-naire. Cognitive Pretest. *GESIS Projektbericht*. Version: 1.0. GESIS - Pretestlabor. Text. <http://doi.org/10.17173/pretest86>

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## 1 Aims of the pretest

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As a follow-up project to the PIAAC 2012 study (Programme for the International Assessment of Adult Competencies), the PIAAC-L project (PIAAC-Longitudinal) continues to follow the German PIAAC 2012 sample in a longitudinal direction with an expanded spectrum of questions. GESIS is conducting this project in cooperation with DIW Berlin (Socio-Economic Panel, SOEP) and the Leibniz Institute for Educational Trajectories (LIfBi), Bamberg (National Education Panel, NEPS). The project envisages three survey waves (in 2014, 2015, 2016) with different focal points. Detailed questionnaires (e.g., the SOEP core instruments as well as other questions on the personal background of the respondents) and instruments for measuring competencies (e.g., from PIAAC or NEPS) will be used. In the third wave of the survey, a shortened SOEP personal questionnaire will be used and supplemented by additional questions. Some of these questions – newly developed or modified from existing studies – are to be subjected to a cognitive (laboratory) pretest under methodological and questionnaire-related aspects, revised on the basis of the test results and – where possible – improved. For this purpose, the GESIS pretest laboratory was commissioned by the PIAAC-L project group to carry out the cognitive pretest. Contact person on the part of the project group was Ms. Anouk Zabal from GESIS.



## 2 Sample

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Number of cognitive interviews: 15

Selection of target population: Quota sampling

Quota scheme:

| Sex    | Age   | Without A-levels | With A-levels | Total |
|--------|-------|------------------|---------------|-------|
| Female | 16-45 | 2                | 2             | 4     |
| Female | 46+   | 1                | 3             | 4     |
| Male   | 16-45 | 2                | 2             | 4     |
| Male   | 46+   | 2                | 1             | 3     |
| TOTAL  |       | 7                | 8             | 15    |

## Key characteristics of the test persons

| Test person ID | Sex | Year of birth | School-leaving certificate* | Migration background |
|----------------|-----|---------------|-----------------------------|----------------------|
| 01             | W   | 1995          | C                           | No                   |
| 02             | W   | 1989          | C                           | No                   |
| 03             | W   | 1982          | G                           | No                   |
| 04             | W   | 1992          | G                           | Yes                  |
| 05             | W   | 1956          | C                           | No                   |
| 06             | W   | 1957          | G                           | Yes                  |
| 07             | W   | 1956          | G                           | No                   |
| 08             | W   | 1965          | G                           | Yes                  |
| 09             | M   | 1977          | C                           | Yes                  |
| 10             | M   | 1980          | C                           | No                   |
| 11             | M   | 1991          | G                           | Yes                  |
| 12             | M   | 1997          | G                           | No                   |
| 13             | M   | 1948          | B                           | No                   |
| 14             | M   | 1945          | C                           | No                   |
| 15             | M   | 1952          | G                           | No                   |

- \* Codes:
- A - Leaving school without a lower secondary school-leaving certificate
  - B - Lower secondary school-leaving certificate
  - C - Secondary school-leaving certificate ("Mittlere Reife")
  - D - Polytechnic secondary school of the GDR with completion of the 8th or 9th class
  - E - Polytechnic secondary school of the GDR with completion of the 10th grade
  - F - Advanced technical college entrance qualification, completion of a technical secondary school
  - G - General or subject-related higher education entrance qualification / A-levels (High school or EOS, also EOS with apprenticeship)

### 3 Methods

---

|   |   |
|---|---|
| Field time:                                     | 3 November to 13 November 2015  |
| Number of cognitive interviewers:               | 5   |
| Pretests conducted in the lab (video-recorded): | 15  |
| Externally conducted pretests (audio-recorded): | 0   |
| Procedure:                                      | Use of an evaluation questionnaire  |
| Cognitive techniques:                           | General Probing, Specific Probing, Category Selection Probing, Comprehension Probing, Information Retrieval, Confidence Rating, Emergent Probing. |
| Interview mode:                                 | CAPI, Items were read to the respondents  |
| Incentive for respondents:                      | 10 Euro   |

## 4 Results

Questions 1 and 2 are filter questions for question 4. They were therefore not tested. In order to obtain more detailed information about the origin and duration for which the test persons already live in Germany, they were asked from which country they or their parents came and when they came to Germany. The answers to questions 1 and 2 are presented together below:

1. Sind Sie in Deutschland geboren?  
[Were you born in Germany?]

Frequency distribution (N=15)

| Answer    | TP |
|-----------|----|
| Ja [Yes]  | 11 |
| Nein [No] | 4  |

2. Ist mindestens ein Elternteil in Deutschland geboren?  
[Was at least one parent born in Germany?]

*INT: Die befragte Person soll diese Frage nur dann mit ja beantworten, wenn entweder ein Elternteil oder beide Elternteile in Deutschland geboren sind.*

*[INT: The respondent should only answer yes to this question if either one or both parents were born in Germany.]*

Frequency distribution (N=15)

| Answer    | TP |
|-----------|----|
| Ja [Yes]  | 10 |
| Nein [No] | 5  |

Cognitive Techniques:

General Probing

Findings:

Eleven test persons stated in question 1 that they were born in Germany. Four test persons (TP 04, 06, 08 and 11) were born abroad. They thus represent first-generation migrants and were also given question 4 ("attachment to German culture") in the further course of the cognitive interview.

- Test person 04: born in Italy; parents come from China; in Germany since 2003

- Test person 06: born in France; in Germany since 1981
- Test person 08: born in Poland; the mother comes from Poland, the father from France; in Germany since 1989
- Test person 11: born in Turkey; in Germany since 1992

Second generation migrants – if both parents were not born in Germany – include test person 09 whose mother is from Serbia and whose father is from Kosovo or Montenegro. The information on question 2 also shows that the father of test person 02 was born in Italy, but the mother is German. By definition, she does not count as a person with a migrant background.

A total of three test persons have more than two cultural backgrounds, either because they were born abroad but not in the country of their parents (SP 04) or because their parents come from different countries (TP 08, 09). In such a constellation, it may be difficult to answer question 3, in which the test persons should refer to the parents' culture of origin (see question 3).

### Recommendations

Question 1: No changes recommended.

Answer options 1: No changes recommended.

Question 2: Since the definition of the clients states that only those who were born abroad themselves or both parents were born abroad should be counted as persons with a migration background, the filter question should be adjusted accordingly. In addition, an adjustment of the answer categories can provide a more differentiated picture of which respondents bring with them a further culture of origin that shapes them (relevant to question 3) by offering more detailed answer options instead of the answer options "yes" and "no".

Were both of your parents born in Germany?

[Sind Ihre beiden Eltern in Deutschland geboren?]

Answer options 2: Yes, both parents were born in Germany

[Ja, beide Eltern sind in Deutschland geboren.]

No, only one parent was born in Germany.

[Nein, nur ein Elternteil ist in Deutschland geboren.]

No, both parents were born abroad.

[Nein, beide Eltern sind im Ausland geboren.]

## Question to be tested:

3. Folgende Aussagen beziehen sich auf Ihre Herkunftskultur, d.h. die Kultur, in der Ihre Eltern geboren wurden. Wenn Ihre Eltern aus verschiedenen Kulturen stammen, dann denken Sie bitte an die Kultur, die Sie selbst am meisten geprägt hat. Inwieweit stimmen Sie folgenden Aussagen zu oder nicht zu?

[The following statements refer to your culture of origin, i.e. the culture in which your parents were born. If your parents come from different cultures, please think of the culture that shaped you the most.

To what extent do you agree or disagree with the following statements?]

## Frequency distribution (N=15)

| Stimme...   | überhaupt nicht zu<br>[do not agree at all] | eher nicht zu [rather not agree] | teils, teils<br>[partly agree] | eher zu<br>[rather agree] | voll und ganz zu<br>[fully agree] |
|---|---|----------------------------------|--------------------------------|---------------------------|-----------------------------------|
| a) Ich fühle mich meiner Herkunftskultur stark zugehörig. [I feel a strong sense of belonging to my culture of origin.]   | -   | -                                | 4                              | 6                         | 5                                 |
| b) Mir ist ziemlich klar, was die Zugehörigkeit zu meiner Herkunftskultur für mich bedeutet. [It is quite clear to me what belonging to my culture of origin means to me.] <sup>1</sup> | -   | 1                                | 1                              | 6                         | 5                                 |
| c) Ich fühle mich meiner Herkunftskultur eng verbunden. [I feel closely connected to my culture of origin.]   | -   | 3                                | 3                              | 5                         | 4                                 |

## Cognitive techniques:

Comprehension Probing, Category Selection Probing, Specific Probing

<sup>1</sup> The test persons 08 and 15 did not provide valid information.

### Findings:

Question 3 was asked to all test persons. The answer category "do not agree at all" was not chosen for any item. In general, a tendency to agree can be observed for all three items. To Item a) five test persons (TP 01, 05, 06, 07, 14) "fully" agree, six test persons (TP 02, 10, 11, 12, 13, 15) "rather agree". Four test persons (TP 03, 04, 08, 09) decide to answer "partly agree".

A similar distribution can be found for item b). Here five test persons (TP 04, 05, 06, 07, 14) "fully agree", likewise six test persons (TP 01, 02, 09, 11, 12, 13) "rather agree". One test person chooses "partly agree" (TP 10) and "rather not agree" (TP 03). Two test persons (TP 08, 15) do not answer item b).

To Item c) four subjects (TP 05, 06, 07, 14) "fully agree", five subjects (TP 01, 02, 04, 11, 13) "rather agree". Three subjects (TP 09, 12, 05) choose the answer category "partly agree" and three subjects (TP 03, 08, 10) "rather not agree".

The central topic of question 3 is the culture of origin of the test persons. In order to be able to understand this term and the associations of the test persons more precisely, the test persons were asked what they understand by the term "culture of origin" and whether they can give examples of what is typical for their culture of origin.

When asked what they understand by the term "culture of origin", the majority of the test persons name generic terms such as "*certain values*"<sup>2</sup> (TP 01), "*religion, rituals, traditions*"<sup>3</sup> (TP 08) or "*people who have similar customs*"<sup>4</sup> (TP 15). Descriptions of this kind were given 11 times (TP 01, 02, 03, 05, 07, 08, 09, 10, 11, 12, 15). As concrete examples of what is typical for the culture of origin, different things were mentioned by the test persons. Five test persons (TP 01, 02, 07, 12, 15) without a migration background cite "*German virtues*"<sup>5</sup> as an example:

- "*For me, it's this being on time, being correct, being honest.*"<sup>6</sup> (TP 02)
- "*Typically German. These are values I learned from my parents. I don't know if that's typical German, but I think so. Hard work, punctuality, reliability, honesty.*"<sup>7</sup> (TP 07)
- "*Punctuality, reliability, humanity, sociability, traditions.*"<sup>8</sup> (TP 15)

The test persons with a migration background do not further specify particularities of their culture of origin, but emphasize "*faith, traditions and customs*"<sup>9</sup> (TP 11) or "*certain religious festivals*"<sup>10</sup> (TP 08). The term culture of origin is slightly misleading for test person 06. She actually rather associates it with "*the past, the history. Especially historical moments and the old buildings. [...] Culture refers to art, books*"<sup>11</sup> (TP 06).

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<sup>2</sup> „gewisse Werte" (TP 01)

<sup>3</sup> „Religion, Rituale, Traditionen" (TP 08)

<sup>4</sup> „Leute, die ähnliche Gepflogenheiten haben" (TP 15)

<sup>5</sup> „deutsche Tugenden" (TP 01, 02, 07, 12, 15)

<sup>6</sup> „Für mich ist das dieses pünktlich sein, korrekt sein, ehrlich sein." (TP 02)

<sup>7</sup> „Typisch Deutsch. So Werte, die ich von meinen Eltern mitgekriegt habe. Ob das typisch Deutsch ist, weiß ich nicht, ich denke aber schon. Fleiß, Pünktlichkeit, Zuverlässigkeit, Ehrlichkeit." (TP 07)

<sup>8</sup> „Pünktlichkeit, Verlässlichkeit, Mitmenschlichkeit, Geselligkeit, Traditionen." (TP 15)

<sup>9</sup> „Glaube, die Traditionen und Bräuche" (TP 11)

<sup>10</sup> „bestimmte religiöse Feste" (TP 08)

<sup>11</sup> „die Vergangenheit, die Historie. Vor allem historische Momente und die alten Gebäude. [...] Kultur bezieht sich auf Kunst, Bücher" (TP 06).

In the case of test person 05, it is clear from the examples that she was thinking more of regional characteristics when she used the term culture of origin. Thus, she describes the Palatine way of life like *"the local food. The way of celebrating festivals, people sit together and talk. Typical Palatine wine festivals."*<sup>12</sup>

Test person 05 is also one of the three test persons (TP 01, 05, 10 without migration background) who mention religion as an aspect of their culture of origin. Test person 05 lists *"religious celebrations such as baptism, first communion, confirmation and so on"*<sup>13</sup>, test persons 01 and 10 mention here *"in religion mainly Christianity, but that other religions are also respected"*<sup>14</sup> (TP 01) and *"Christian culture"*<sup>15</sup> (TP 10), respectively.

When asked what they understand by culture of origin, test persons 13 and 14 describe their personal, their family background. Test person 13 reports that *"one is shaped by one's environment"*<sup>16</sup> and when asked to give a typical example, test person 13 answers *"poverty"*<sup>17</sup>. Test person 14 also refers to his *"parents or grandparents"*<sup>18</sup>, who came from a *"working class or middle class background"*<sup>19</sup>. For subject 14, the motto is: *"One should not forget where one came from."*<sup>20</sup> It has to be emphasized that these two test persons (TP 13: born in 1948, TP 14: born in 1945) are the oldest participants and when answering, they mainly think about their family background, from which milieu they come.

Also, the answers of the test persons 03 and 10 – both of them, just like TP 13 and 14, at least second generation Germans – show that they have difficulties with the concept of culture of origin. Test person 03 has an idea of what is meant by the term, but does not feel any personal connection to her culture of origin, *"because I do not associate a certain culture with my origin. [...] This is very difficult for me to answer. Funnily enough, it is clear what culture of origin means to others, but when I look at myself, I ask myself, is my culture of origin beer drinking, sauerkraut eating or something like that? Maybe it is also difficult in Germany because we are an immigration country and have so many influences from outside"*<sup>21</sup> (TP 03). The explanation of test subject 10 reflects a similar problem. He says that it is about values and norms of the country of origin, *"but what does German culture stand for? Multiculturalism comes to mind. There are many cultures here. [...] If I lived abroad and I was asked the question, I might be able to answer it better"*<sup>22</sup> (TP 10).

<sup>12</sup> *„das heimatische Essen. Die Art Feste zu feiern, Menschen sitzen zusammen und erzählen. Typisch pfälzische Weinfeste."* (TP 05)

<sup>13</sup> *„religiöse Feste wie Taufe, Erstkommunion, Firmung und so"* (TP 05)

<sup>14</sup> *„bei der Religion hauptsächlich das Christentum, aber dass auch andere Religionen respektiert werden"* (TP 01)

<sup>15</sup> *„christliche Kultur"* (TP 10)

<sup>16</sup> *„man ist geprägt durch das Umfeld"* (TP 13)

<sup>17</sup> *„Armut"* (TP 13)

<sup>18</sup> *„Eltern oder Großeltern"* (TP 14)

<sup>19</sup> *„Arbeitsmilieu oder Mittelstatus"* (TP 14)

<sup>20</sup> *„Man soll nicht vergessen, wo man herkommt."* (TP 14)

<sup>21</sup> *„weil ich mit meiner Herkunft keine bestimmte Kultur verbinde. [...] Das fällt mir sehr schwer zu beantworten. Witzigerweise ist es klar, was Herkunftskultur für andere bedeutet, aber wenn ich mich betrachte, dann frage ich mich, ist meine Herkunftskultur Biertrinken, Sauerkrautessen oder so? Vielleicht ist es in Deutschland auch schwierig, da wir ein Einwanderungsland sind und so viele Einflüsse von außen haben"* (TP 03)

<sup>22</sup> *„aber für was steht die deutsche Kultur? Multikulti fällt mir da ein. Es gibt viele Kulturen hier. [...] Wenn ich im Ausland leben würde und man mir dann die Frage stellen würde, könnte ich sie vielleicht besser beantworten"* (TP 10).



Test person 04 also had problems with the term "culture of origin". She answered the questions asked quite neutrally with: *"This is the culture of origin of my parents."*<sup>23</sup> She provides *"language, traditions and social interactions"*<sup>24</sup> as examples. The background to this problem became clear in the course of the interview: both parents of test person 04 are from China, but she was born and raised in Italy before she came to Germany at the age of eleven. She therefore has three different cultural backgrounds. Question 3 refers to the Chinese culture of origin of her parents, but test person 04 only travelled to her parents' cultural home country as part of an exchange program. Although she agrees with the individual statements of question 3, it is clear from the questions that she feels only a slight connection to the Chinese culture of origin: *"When I am asked, I say that I am Chinese. But I don't feel any particular emotional attachment to any country."*<sup>25</sup> For her there is a strong bond with her family who live here in Germany: *"I feel comfortable here because they are here. [...] This is not dependent on the country but on the person"*<sup>26</sup> (TP 04).

With regard to the concept of culture of origin, it can be said that there is an enormous range of understanding of the term. The understanding ranges from "German" virtues to the history of a country to family background and also includes traditions and values.

Furthermore, it should be noted here (see also question 2) that the instruction to focus on the parents' culture of origin can lead to confusion among respondents with multicultural backgrounds. This could be avoided by recording separately which other culture of origin, in their opinion, has influenced the respondents.

In the following it will be dealt with the individual items.

#### a) I feel a strong sense of belonging to my culture of origin.

As mentioned above, most test persons (rather) agree with this item. Only four test persons chose the middle category "partly". The test persons were asked to explain why they agree or disagree with the item.

Two subjects (TP 01, 07) who "fully agree" with the statement and two subjects who "rather agree" (TP 10, 15) choose their answers *"because I have no other culture of origin"*<sup>27</sup> (TP 01). For these test persons there is no possibility of comparison, because *"I was born here"*<sup>28</sup> (TP 10). Test person 10 further explains, *"I already like my culture"*.<sup>29</sup> Similarly, test subject 05 argues, who also fully agrees. She says, *"I live here in harmony"*<sup>30</sup> (TP 05). Test person 06 also "fully agrees" with statement a), but refers the answer to her French culture of origin. She explains that *"the most important times [childhood, youth] I spent there. [...] The inner core belongs to the culture of origin"*.<sup>31</sup>

<sup>23</sup> „Das ist die Herkunftskultur meiner Eltern.“ (TP 04)

<sup>24</sup> „Sprache, Traditionen und soziale Interaktionen“ (TP 04)

<sup>25</sup> Wenn man mich fragt, dann sage ich, dass ich Chinesin bin. Aber ich fühle mich zu keinem Land besonders emotional verbunden.“

<sup>26</sup> „Ich fühle mich hier wohl, weil sie hier sind. [...] Das ist nicht landesabhängig sondern personenabhängig“ (TP 04)

<sup>27</sup> „weil ich keine andere Herkunftskultur habe“ (TP 01)

<sup>28</sup> „ich bin hier geboren“ (TP 10)

<sup>29</sup> „ich mag schon meine Kultur“

<sup>30</sup> „Ich lebe im Einklang hier“ (TP 05)

<sup>31</sup> „die wichtigsten Zeiten [Kindheit, Jugend], die habe ich dort verbracht. [...]. Der innere Kern ist der Herkunftskultur zugehörig“.

However, from the explanations of test persons 07 and 14, who "fully agree", and 15, who "rather agree" to the statement a), it can be seen that they feel the need to justify their agreement. Test person 15 emphasizes: *"But I don't belong to Pegida!"*<sup>32</sup> Test person 14 reports that she was born in the post-war years and that *"one has to leave out some periods where things did not go so [peacefully]"*<sup>33</sup>. Test person 07 finds *"being German [...] very exhausting at the moment"*.<sup>34</sup>

Test person 12 justifies her answer "rather agree" with the fact that *"Germany does not have a strongly formative culture"*.<sup>35</sup> She feels that the German culture is *"loose"*<sup>36</sup> and therefore not so strongly associated. Similar to test person 12, test person 02 also justifies her answer. Her mother comes from Germany, her father from Italy. She rather agrees with the statement, *"but not perfect, because you still have a different way of doing things when you have two parents [who have different origins]. And that's why I only agreed more because I grew up here in Germany and also grew up here with my mother. So I only partly noticed the other side"*.<sup>37</sup> On the other hand, test person 13 agrees more, but describes her family and social imprint as so strong that her culture remains *"into old age"*<sup>38</sup>. The response category "rather agree" thus has two different functions here: Two test persons want to express that they do not fully agree with the German culture because of its perceived low imprinting power, for the other test person the answer category stands for the fact that one cannot completely get away from his family background.

Of the four test persons (TP 03, 04, 08, 09) who agree with the statement "partly agree", three are migrants (TP 04, 08, 09). Test person 03 speaks of her previously reported lack of connection to her culture of origin: *"Partly I feel connected to my culture of origin, because my parents are also from Germany. And partly I also feel strongly connected as a German and with my home country, partly not at all. Sometimes I call myself a world person because I am very curious. I could also live well in another country."*<sup>39</sup> The answers of the test persons with migration background are similar. On the one hand, they feel part of their culture of origin, on the other hand, they feel at home and connected (TP 08, 09). Test person 04 reports that she is aware of her Chinese roots, but that she has *"not grown"*<sup>40</sup> into the traditions and the typical social interactions, because she has lived in China only for a short time in the context of an exchange program, *"therefore I am not familiar with it in this depth"*<sup>41</sup> (TP 04).

Test person 11, who also has a migration background, rather agrees with the statement: *"I do not fully agree with the statement, because I grew up in a dual-cultural environment. With the western cul-*

<sup>32</sup> „Ich gehöre aber nicht zu Pegida!“ (TP 15)

<sup>33</sup> „man einige Epochen ausklammern muss, wo es nicht so [friedlich] gelaufen ist.“ (TP 14)

<sup>34</sup> „deutsch sein [...] im Moment sehr anstrengend“ (TP 07)

<sup>35</sup> „Deutschland keine stark prägende Kultur hat“ (TP 12)

<sup>36</sup> "locker" (TP 12)

<sup>37</sup> „aber nicht vollkommen, weil man immer noch eine andere Weise hat, wenn man zwei Eltern hat [die eine unterschiedliche Herkunft haben]. Und deswegen habe ich nur eher zugestimmt, weil ich hier in Deutschland aufgewachsen bin und auch bei meiner Mutter hier aufgewachsen bin. Ich habe also nur teilweise die andere Seite mitbekommen“ (TP 12)

<sup>38</sup> „bis ins hohe Alter“ (TP 13)

<sup>39</sup> „Teilweise fühle ich mich mit meiner Herkunftskultur verbunden, weil meine Eltern ja auch aus Deutschland stammen. Und teilweise fühle ich mich auch als Deutsche und mit der Heimat stark verbunden, teilweise auch gar nicht. Manchmal bezeichne ich mich als Weltmensch, weil ich sehr neugierig bin. Ich könnte auch gut in einem anderen Land leben.“ (TP 03)

<sup>40</sup> „nicht hineingewachsen“ (TP 04)

<sup>41</sup> „daher ist mir das nicht in dieser Tiefe vertraut“ (TP 04)

ture and my culture of origin, into which I was born. I definitely feel a part of it, but I feel just as much a part of Western culture in Germany".<sup>42</sup>

**b) It is quite clear to me what belonging to my culture of origin means to me**

Also for item b) the majority of the test persons "rather" (n=6) or "fully" (n=5) agree. Only test person 03 "rather does not agree" and test person 10 chooses the answer "partly agree".

The test persons 08 and 15 do not select an answer here. For both it is not clear what this statement refers to: *"I do not know what should be clear to me"*<sup>43</sup> (TP 08). When asked what belonging to their culture of origin means to them personally, subject 08 states that the Polish language is important to her and that she can speak it with her children. She further explains that although she comes from Poland, *"I would certainly not say I am Polish. Because I'm not really Polish any more. I'm so in between, such a mixture."*<sup>44</sup> When asked whether she would describe herself as German, test person 08 also answers with *"no, I would definitely not. I have an accent, I can't tell anyone that I am German. I don't want that either, I don't need that either"*<sup>45</sup>. Test person 15 also has a problem. For him it is not clear how the meaning should be expressed: *"What does 'means to me' mean? Whether I am emotionally... I have problems. I have to think about what that means. Whether I'll put my hand on my heart and sing the anthem when Germany is in the final? Or whether I'll just sit still? It's a bit unclear to me which direction this is going in. Is it about patriotism or, conversely, about demarcation? I have the feeling, 'What do they want from me?'"*<sup>46</sup> (TP 15).

For subject 08, item b) poses a problem because of her migration background, subject 15, who is German, does not have a clear frame of reference and therefore refuses to answer. Test person 03 rather disagrees with the statement, but justifies her answer similarly to the test persons who did not give an answer. She says she cannot assess *"what it means emotionally for me. That would be something I would have to think about for quite a long time"*<sup>47</sup> (TP 03). Test subject 10 responded to item b) with "partly", but argues similarly. He says, *"Partly I know, but partly I don't know either. I would have to google how German culture is expressed. I have not yet thought about the word"*<sup>48</sup> (TP 10).

The explanations of the test persons with a migration background are striking here, but in particular those of test person 04, who also stood out in item a). She agrees "completely with the statement",

<sup>42</sup> „Ich stimme nicht voll und ganz zu, weil ich doppelkulturell aufgewachsen bin. Mit der westlichen Kultur und meiner Herkunftskultur, in die ich reingeboren wurde. Ich fühle mich da auf jeden Fall zugehörig, aber genauso sehr fühle ich mich auch der westlichen Kultur in Deutschland zugehörig“ (TP 11)

<sup>43</sup> „Weiß nicht, was mir klar sein sollte“ (TP 08)

<sup>44</sup> „ich würde aber bestimmt nicht sagen, ich bin Polin. Weil ich das eigentlich nicht mehr bin. Ich stehe so dazwischen, so eine Mischung.“ (TP 08)

<sup>45</sup> „nein, das würde ich auf keinen Fall. Ich habe einen Akzent, ich kann niemandem weißmachen, ich wäre eine Deutsche. Das möchte ich auch nicht, das brauche ich auch nicht“ (TP 08)

<sup>46</sup> „Was ist „mir bedeutet“? Ob ich emotional... da habe ich Probleme. Da müsste ich überlegen, worauf sich das beziehen soll. Ob ich die Hand aufs Herz lege und die Hymne singe, wenn Deutschland im Endspiel ist? Oder ob ich nur ruhig sitzen bleibe? Das ist mir von der Sache her ein bisschen unklar, in welche Richtung das geht. Geht es um Patriotismus oder umgekehrt um Abgrenzung? Da habe ich so das Gefühl, was will man von mir?“ (TP 15)

<sup>47</sup> „was es emotional für mich bedeutet. Das wäre etwas, über das ich mir ziemlich lange Gedanken machen müsste“ (TP 03)

<sup>48</sup> „einen Teil weiß ich, einen Teil weiß ich aber auch nicht. Da müsste ich jetzt mal googeln wie deutsche Kultur ausgedrückt wird. Ich habe mir über das Wort noch keine Gedanken gemacht“ (TP 10).

but reports very neutrally, *"I know which criteria have to be fulfilled so that I belong 100% to this country"*<sup>49</sup>. She interprets the statement to mean that she is aware of certain points, such as traditions and language of her parents' Chinese culture of origin, which she would have to meet in order to belong to the country completely. Accordingly, she answers the statement not in relation to the personal significance of belonging, but in relation to existing factual knowledge about the parents' culture of origin. In stark contrast to the statement of test person 04, the statement of test person 06 is in complete agreement with the statement of test person 04. She justifies her answer with the statement *"that I will never be like the Germans"*<sup>50</sup> (TP 06). She is very aware of her cultural roots and their significance for her. Test person 09 is also very aware of her cultural roots, agrees more with statement b), and explains that *"it is quite clear to me what would have been different in my life if it had been different. I can imagine it pretty well. If I did not have the cultural background or if I had stayed there"*<sup>51</sup>. Test person 11 also agrees more with the statement, and attributes it to *"the traditions and customs. That I stick to traditions [...] that you live a little bit according to them."*<sup>52</sup>

The three remaining test persons, who fully agree with the statement, also give different reasons for their answers. Either with the fact that they feel comfortable and at home here (TP 05) or that they identify strongly with their culture of origin (TP 14). Test person 07 says that she fully agrees because she has spent her whole life in Germany and *"therefore I can't think of anything else but agreeing with that"*<sup>53</sup>. Test person 01 "only" rather agrees because she is not 100% sure *"what the culture of origin says, what is behind it – apart from religion and values"*<sup>54</sup>. Test person 02 rather agrees with the statement, because *"this sounds a bit like the first statement to me"*<sup>55</sup>, as well as test person 13, who with increasing age returns to her cultural and family roots. Test person 12 answered *"out of feeling"* and did *"not think that long"*.<sup>56</sup>

Regarding item b), it can be noted that the test persons cover a broad spectrum with their associations and that similar arguments are reflected in different response options. This is not surprising, since the item is formulated very vaguely and the intention is not clear.

### c) I feel closely connected to my culture of origin.

Five test persons (TP 05, 06, 07, 09, 14) state that they do not see a big difference between this statement and the previous statements. Test subject 07 hesitates when answering and asks: *"What was the first question"*<sup>57</sup>, whereupon the interviewer reads item a) again. The test person answers, *"Isn't that the same? Then the same answer. I immediately had the feeling that it is about the same thing*

<sup>49</sup> „ich weiß, welche Kriterien erfüllt sein müssen, damit ich zu 100% zu diesem Land gehöre“ (TP 04)

<sup>50</sup> „dass ich nie sein werde, wie die Deutschen“ (TP 06)

<sup>51</sup> „es mir ziemlich klar ist, was in meinem Leben anders verlaufen wäre, wenn es anders gewesen wäre. Ich kann es mir ziemlich genau vorstellen. Wenn ich den kulturellen Hintergrund nicht hätte oder wenn ich dort geblieben wäre“ (TP 09)

<sup>52</sup> „die Traditionen und Bräuche zurück. Dass ich mich an Traditionen halte [...], dass man nach dem auch so ein bisschen lebt.“ (TP 11)

<sup>53</sup> „daher fällt mir nichts anderes ein als dem zuzustimmen“ (TP 07)

<sup>54</sup> „was die Herkunftskultur aussagt, was dahintersteckt – außer Religion und Werte eben.“ (TP 01)

<sup>55</sup> „das klingt für mich so ein bisschen wie die erste Aussage“ (TP 02)

<sup>56</sup> „aus dem Gefühl heraus“, „nicht so lange nachgedacht“ (TP 12)

<sup>57</sup> „Was war denn die erste Frage?“ (TP 07)

[statement a], *but has a different choice of words*".<sup>58</sup> She adds that the intentions of both statements are conditional: *"If I do not feel connected to something, I do not belong to it and vice versa"*.<sup>59</sup>

The five other respondents put forward a similar line of argument when asked why they had chosen their respective answer category:

- "It's basically the same thing."<sup>60</sup> (TP 05)
- "This is the same for me as before. I didn't notice any difference in the question."<sup>61</sup> (TP 06)
- "It's the same. As the first statement."<sup>62</sup> (TP 09)

These five test persons (TP 05, 06, 07, 09, 14) chose the same answer category for statement c) as before for statement a).

The reaction of test person 01 illustrates very well the intention of the different statements, which are perceived as similar: *"Why do I feel I belong?"*<sup>63</sup>. She therefore spontaneously takes up the formulation of statement a). Furthermore, she subsequently reports that she found it very difficult to distinguish between the statements, whereby she "rather" agrees with statement c), but "fully" agrees with statement a).

Three test persons (TP 02, 11, 13) "rather" agree with statement c) and also answer it exactly like statement a). To justify her choice of answer, test person 02 states that part of her *"is on the Italian side and that is why I answered 'rather'"*<sup>64</sup>. The "only" agreeing rather expresses that she cannot fully agree with the attachment to the German culture of origin because of her father's Italian roots. Test person 11 argues that *"through the parents and the family alone, one feels connected [with the Kurdish culture of origin]"*<sup>65</sup>.

A total of five test persons (TP 03, 04, 08, 10, 12) provide different information for items a) and c).

Test person 04 agrees "rather", *"because my parents are Chinese, I have a tendency to be attracted to China"*.<sup>66</sup>

Test person 12 answers with "partly" and in the explanation it becomes clear that again the perceived lack of coining power of the German culture is the reason for the low agreement to the statements: *"If you pray together - I have an uncle who lives in Dubai. And they pray together 5-6 times a day - the culture is more connected when you have something that everyone does together, like in Germany, where you are completely free, there are many different cultures and religions."*<sup>67</sup>

<sup>58</sup> „das ist doch dasselbe? Dann dieselbe Antwort. Ich hatte gleich das Gefühl, die will dasselbe wissen [Aussage a], hat aber eine andere Wortwahl" (TP 07)

<sup>59</sup> „Wenn ich mich mit etwas nicht verbunden fühle, bin ich dem auch nicht zugehörig und umgekehrt" (TP 07)

<sup>60</sup> „Das ist im Grunde dasselbe." (TP 05)

<sup>61</sup> „Das ist für mich dasselbe wie davor. Ich habe keinen Unterschied gemerkt in der Frage." (TP 06)

<sup>62</sup> „Es ist dasselbe. Wie die erste Aussage." (TP 09)

<sup>63</sup> „Wieso ich mich zugehörig fühle?" (TP 01)

<sup>64</sup> „auf der italienischen Seite [ist] und deswegen habe ich mit eher geantwortet" (TP 02)

<sup>65</sup> „allein schon durch die Eltern und durch die Familie fühlt man sich [mit der kurdischen Herkunftskultur] verbunden." (TP 11)

<sup>66</sup> „weil meine Eltern Chinesen sind, habe ich die Tendenz mich zu China hingezogen zu fühlen" (TP 04)

<sup>67</sup> „Wenn man z.B. zusammen betet – ich habe einen Onkel, der in Dubai lebt. Und die beten 5-6 mal am Tag zusammen – da verbindet dann die Kultur mehr, wenn man was hat, was alle zusammen

Test persons 03, 08 and 10 answer here with "rather disagree" and belong, like test persons 04 and 12 mentioned before, to those who gave a different answer to item c) than to item a). When asked why they answered in this way, different reasons follow. Test person 03 finds that *"I cannot even say exactly what it means to me. So, accordingly, I do not feel closely connected."*<sup>68</sup> For subject 08, the aspects of their culture of origin are *"no longer so important"* and they *"can now see this from a distance"*.<sup>69</sup> Test person 10 cannot agree with statement c), because *"if someone agrees completely, then I immediately think of the boys who are running with Pegida in Leipzig. This is the first thing that comes to my mind. They are very much connected to their culture of origin. They want to do everything to preserve their culture. I simply don't like this word 'culture of origin'"*.<sup>70</sup>

A similar association is also awakened by question 3 in test person 15 (answer: "partly"). He justifies the choice of his answer with the fact that *"I did not know exactly, what do they want from me here? That is why I formulated a little cautiously, neither clearly 'yes' nor clearly 'no', in order to be simple in the middle"*.<sup>71</sup> He was afraid that by agreeing to the statements he would be placed in the political right corner.

The test persons whose answers to statements a) and c) were different were asked to describe what they thought was the difference between the two. Four test persons (TP 03, 04, 08, 10) define "belonging" in such a way that it is sufficient to be *"born here, grown up here"*<sup>72</sup> (TP 10) to feel that they belong. "Connectedness" on the other hand is characterized by an emotional component: *"Closely connected sounds very emotional to me. [...] And to belong strongly means that you belong. One can also belong to a group, i.e. I am German because I was born in Germany, and the culture of origin would be closely connected emotionally. And although I can be German and belong to it, I cannot feel connected to it at all"*<sup>73</sup> (TP 03).

Test person 12, after a closer look at both statements, would revise his answer to statement a) and change it from "rather agree" to "partly": *"I would now also rather state 'partly, partly' when I think about the strongly associated, if I think about it now. That was so out of feeling. There is not much difference between the statements"*.<sup>74</sup>

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*machen, wie in Deutschland, wo man ganz frei ist, es ganz viele verschiedene Kulturen und Religionen gibt."* (TP 12)

<sup>68</sup> *"ich nicht mal genau sagen kann, was es für mich bedeutet. Dann fühle ich mich auch entsprechend nicht eng verbunden."* (TP 03)

<sup>69</sup> *"nicht mehr so wichtig", „kann das jetzt aus Distanz sehen"* (TP 08)

<sup>70</sup> *"wenn da jemand voll und ganz zustimmt, dann denke ich sofort an die Jungs, die in Leipzig bei der Pegida mitlaufen. Das ist das erste, was mir einfällt. Die sind arg mit ihrer Herkunftskultur verbunden. Die möchten alles dafür tun, dass ihre Kultur erhalten bleibt. Ich mag dieses Wort Herkunftskultur einfach nicht"* (TP 10)

<sup>71</sup> *"ich nicht genau wusste, was will man hier von mir? Deswegen habe ich ein bisschen vorsichtig formuliert, weder klar „Ja“ noch klar „Nein“, um einfach noch in der Mitte zu sein"* (TP 15)

<sup>72</sup> *"hier geboren, hier aufgewachsen"* (TP 10)

<sup>73</sup> *"Eng verbunden klingt für mich sehr emotional. [...] Und stark zugehörig heißt, man gehört dazu. Man kann ja auch zu einer Gruppe gehören, also ich bin Deutscher, weil ich deutsch geboren wurde, und Herkunftskultur eng verbunden wäre ja emotional. Und ich kann zwar Deutsche sein und dazugehören, aber mich gar nicht damit verbunden fühlen"* (TP 03)

<sup>74</sup> *"Ich würde bei dem stark zugehörig jetzt auch eher ‚teils, teils‘ angeben, wenn ich jetzt so darüber nachdenke. Das war so aus dem Gefühl heraus. Einen großen Unterschied gibt es zwischen den Aussagen nicht"* (TP 12)



Test person 15 answers differently, *"but the questions don't make any difference to me. Whether closely related or strongly related, it's all the same to me."*<sup>75</sup> To justify the different answer categories, he cites that *"the second question came I slowed down even more."*<sup>76</sup> He felt – as described above – pushed into the political right corner.

For half of the test persons the only difference between statements a) and c) is the wording of the items, their intentions are the same. For four test persons, the formulation of statement c) has an emotional coloration. This could also be the reason why some test persons disagree with this item, whereas none of the test persons disagrees with statement a).

The central questions to be answered by the pretest were: First, how is the concept of culture of origin understood and does it have an affective tone? Second, is statement b) too complex and third, is statement c) perceived as redundant to statement a)?

To summarize the first question, it can be said that, when asked, a large proportion of the test persons describe the same construct for the term culture of origin: they name values, traditions and customs. Only half of the interviewees can describe in more concrete terms what their individual culture of origin constitutes for them personally and what relation they have to it. The test persons with a migration background seem to find this much easier than those without a migration background. Answering the individual items also causes difficulties exclusively for the "German" test persons. The concept of the culture of origin and the affiliation to it are obviously more present for people who have roots in different cultures.

The concept of culture of origin is not tinted affectively per se, but three German test persons justify themselves when answering the items by saying that they do not belong to "Pegida" just because they agree with the statements.

The second question, whether statement b) is too complex, can be answered with "yes". Two test persons refuse to answer. One because it is not clear to her what should be clear to her according to this statement, the other because she does not know what the meaning is. Two other test persons choose the middle category because they are not clear about the statement. The answers of two other test persons are influenced by the uncertainty about what exactly is meant by culture of origin. The explanations of most of the test persons also only refer to the second part of statement b). They describe which aspects of their respective culture of origin are important to them. The first part of the statement, which refers to being aware of the importance of belonging, either causes confusion or is usually simply ignored.

Statement c) is perceived by two thirds of the test persons as redundant to statement a). Only four test persons see a difference between the two formulations. The difference is that the attachment to the culture of origin has an emotional component, whereas the affiliation is primarily based on "neutral" attribution. As a result, statement a) achieves a lot of agreement, only four test persons chose "partly", none disagreed with the statement. Since one has no influence on the affiliation to one's own culture of origin, since it is given to one quasi from birth, the probability of obtaining an even distribution in the answer categories is rather low. The more detailed description of affiliation by the adjective "strong" was not discussed. An emotional connection to one's culture of origin is not necessarily felt "because one has been born there". Therefore, statement c) is preferable. Furthermore, statement c) corresponds to the formulation of the following question 4, which is asked of people with a migration background to express their attachment to German culture.

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<sup>75</sup> , „die Fragen machen für mich aber keinen Unterschied. Ob eng verbunden oder stark zugehörig, das ist für mich das Gleiche.“ (TP 15)

<sup>76</sup> „die zweite Frage kam. Da habe ich noch mehr gebremst“ (TP 15)

**Recommendations:**

**Question:** The concept of culture of origin varies greatly in understanding and has a particularly alienating effect on people without a migration background. In order to make the question easier to understand for Germans, they should be asked explicitly about "German culture" instead of their "culture of origin". In addition, a question for people with a migrant background could be included upstream, which, with the help of an open question, can be used to identify further cultural backgrounds that shape them (including an explanation of what is meant by "culture of origin") and then be used specifically at the relevant points in the items, e.g. for item c):

I feel closely connected to the [German/ Polish/ Turkish/ Kurdish etc.] culture.

[Ich fühle mich der [deutschen/ polnischen/ türkischen/ kurdischen etc.] Kultur eng verbunden.]

Furthermore, it should be noted that the response scale only covers different levels of consent and that the addition "or not to" in the question "To what extent do you agree or disagree with the following statements" is not necessary. Consequently, we propose the following wording within the question:

To what extent do you agree with the following statements?

[Inwieweit stimmen Sie folgenden Aussagen zu?]

**Item a)** Since the respondents do not perceive any difference between item a) and item c) in terms of content and item c) differentiates even better, we recommend deleting statement a) without replacement.

**Item b)** The intention of the item is very unclear, which can be attributed to the vague formulation of the entire statement. If the item is to be used to inquire about the significance of the culture of origin, we recommend to reformulate statement b) as follows:

Belonging to the [German/ Polish/ Turkish/ Kurdish etc.] culture means a lot to me.

[Die Zugehörigkeit zur [deutschen/ polnischen/ türkischen/ kurdischen etc.] Kultur bedeutet mir viel.]

If, however, the item is intended to record whether the test persons are aware of the criteria that determine whether they belong to their parents' culture of origin, then we recommend the following formulation:

I know what makes me a part of the [German/ Polish/ Turkish/ Kurdish etc.] culture.

[Ich weiß, was mich zu einem Teil der [deutschen/ polnischen/ türkischen/ kurdischen etc.] Kultur macht.]

**Item c)** I feel closely connected to the [German/ Polish/ Turkish/ Kurdish etc.] culture.

[Ich fühle mich der [deutschen/ polnischen/ türkischen/ kurdischen etc.] Kultur eng verbunden.]



Answer options:

On the whole, the test persons do not have any difficulties with the answer option "partly, partly".

However, since it is a unipolar scale of consent, where "the middle category stands for a middle position, which is expressed by the use of labels such as 'middle consent' or 'moderately true'" (Menold & Bogner, 2015<sup>77</sup>: p.5), the use of the middle category 'agree moderately' is an alternative.

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<sup>77</sup> Menold, Natalja und Bogner, Kathrin (2015). Gestaltung von Ratingskalen in Fragebögen. Mannheim, GESIS – Leibniz-Institut für Sozialwissenschaften (GESIS Survey Guidelines). DOI: 10.15465/gesis-sg\_015)

## Question to be tested:

4. Folgende Aussage bezieht sich nun auf die deutsche Kultur. Inwieweit stimmen Sie folgender Aussage zu oder nicht zu  
 [The following statement now refers to German culture. To what extent do you agree the following statement to or not to]  
*INT: Nur wenn Frage 1 oder Frage 2 mit „Nein“ beantwortet wurde, die TP also Migrant erster oder zweiter Generation ist.*  
*[INT: Only if question 1 or question 2 was answered with "no", i.e. the TP is a first or second generation migrant.]*

## Frequency distribution (N=5)

| Stimme ...   | überhaupt<br>nicht zu [do<br>not agree at<br>all] | eher nicht<br>zu [rather<br>do not<br>agree] | teils, teils<br>[partly<br>agree] | eher zu<br>[rather<br>agree] | voll und<br>ganz zu<br>[fully<br>agree] |
|--|---|--|-----------------------------------|------------------------------|---|
| Ich fühle mich der deutschen Kultur eng verbunden. [I feel closely connected to German culture.] | -   | -  | 3                                 | 2                            | -                                       |

## Cognitive Techniques:

Comprehension Probing, Category Selection Probing, Specific Probing

## Findings:

Question 4 was presented only to the five test persons who were either themselves born abroad or whose parents were both born abroad. Two of them "rather agreed" with the statement, i.e. feel a close connection to the German culture, the other three chose "partly agree".

First, the test persons were asked to explain why they "rather agree" with the statement or why they answered with "partly agree". Second, they were asked to describe what they understand by "German culture".

Test person 06, who already had difficulties with the concept of the culture of origin, also finds it difficult to describe what she understands by German culture: *"The same as before only in German. Books humor, lifestyle. Discipline and reliability are qualities, but I don't associate them that way either."*<sup>78</sup> The other test persons (TP 04, 09, 11) also list "German virtues": *"Straightforwardness, meticulousness, punctuality, order, structure"*<sup>79</sup> (TP 04) or *"Accuracy, that one makes an effort, honesty"*<sup>80</sup> (TP 09). Test person 11 adds *"the German virtues such as punctuality"*<sup>81</sup> to *"rule of law, educa-*

<sup>78</sup> „Das Gleiche wie vorher nur auf Deutsch. Bücher Humor, Lebensstil. Disziplin und Zuverlässigkeit sind Eigenschaften, aber das verbinde ich auch nicht so.“ (TP 06)

<sup>79</sup> „Gradlinigkeit, penibel, pünktlich, Ordnung, Strukturiertheit“ (TP 04)

<sup>80</sup> „Genauigkeit, dass man sich Mühe gibt, Ehrlichkeit“ (TP 09)

<sup>81</sup> „die deutschen Tugenden wie Pünktlichkeit“ (TP 11)

tion, that this is possible for everyone"<sup>82</sup>. Test subjects 04 and 08 first think of "Christmas, the holidays" and "how to celebrate Christmas, the Advent season is different and you eat different dishes at Christmas".<sup>83</sup> For test person 04 "meat and potatoes"<sup>84</sup> is typically German from a culinary point of view.

The test persons 06 and 11 chose the answer category "rather agree". Test person 11 feels connected to German culture because he lives here, "especially because I live in it. The German culture belongs to me just like the Kurdish culture. I cannot say 'this is German for me and this is Kurdish for me'".<sup>85</sup> Test person 06 reports that she misses Germany when she is in France and vice versa. "You live in two countries"<sup>86</sup>. She feels connected above all with the "openness" and the "respect for the other".<sup>87</sup> Test persons 04, 08 and 09 chose "partly agree" and gave different reasons for this. Test person 04 simply feels less connected to the German culture than to the Chinese. She feels this connection through "friendships and the opportunities I have here to graduate, to study, the security here"<sup>88</sup>. Test person 08 learns more and more about German culture and the differences to her Polish culture of origin, but "I certainly don't know everything yet. I can't say that I know the German culture and therefore I feel I belong"<sup>89</sup> (TP 08). Test person 09 still notices "that I actually come from somewhere else. Depending on how I move further away from the other culture, I have come closer to it here and can cope better with it"<sup>90</sup>.

The question did not cause any difficulties for the test persons. Except for test person 06, who has a general problem with the word culture in this context, all other test persons have an idea of what German culture represents for them and with which aspects they feel connected.

#### Recommendations:

|                 |  |
|-----------------|--|
| Question:       | No changes recommended.  |
| Answer options: | <p>The answer options should be formulated analogously to question 3.</p> <p>Again, on the whole, test persons have no difficulty with the answer option "partly agree".</p> <p>However, since it is the same unipolar scale as in question 3, the use of the middle category "agree moderately" is also an alternative for this question.</p> |

<sup>82</sup> „Rechtsstaatlichkeit, Bildung, dass das für jeden möglich ist.“ (TP 11)

<sup>83</sup> „Weihnachten, die Feiertage“, „wie man Weihnachten feiert, die Adventszeit ist anders und man isst andere Gerichte an Weihnachten“ (TP 04, 08)

<sup>84</sup> „Fleisch und Kartoffeln“ (TP 04)

<sup>85</sup> „vor allem, weil ich darin lebe. [...] Die deutsche Kultur gehört für mich dazu wie die kurdische auch. Ich kann nicht sagen ‚das ist für mich deutsch und das ist für mich kurdisch‘“ (TP 11)

<sup>86</sup> „Man lebt in zwei Ländern“ (TP 06)

<sup>87</sup> „Offenheit“, „Respekt vor dem anderen“ (TP 06)

<sup>88</sup> „Freundschaften und die Möglichkeiten, die ich hier habe, meinen Abschluss zu machen, zu studieren, die Sicherheit hier“ (TP 04)

<sup>89</sup> „ich kenne bestimmt noch nicht alles. Ich kann nicht sagen, ich kenne die deutsche Kultur und deswegen fühle ich mich zugehörig“ (TP 08)

<sup>90</sup> „dass ich woanders herkomme eigentlich. Je nachdem wie ich mich von der anderen Kultur mehr entferne, habe ich mich hier halt mehr angenähert und komme besser damit klar“ (TP 09)

## Question to be tested:

5a. Wenn Sie sich einmal an Ihre frühe Kindheit zurückerinnern. Haben Sie regelmäßig einen Kindergarten, eine Kindertageseinrichtung oder eine ähnliche Einrichtung besucht?  
 [Have you regularly attended a kindergarten, day-care center or similar institution?]  
*INT: Nicht gemeint ist der Schulhort*  
*[INT: Not the after-school care]*

## Frequency distribution (N=15)

| Answer 5a                                      | TP |
|--|----|
| Ja [Yes]                                       | 13 |
| Nein [No]                                      | 2  |
| Kann mich nicht erinnern<br>[Can not remember] | -  |

## Cognitive techniques:

Comprehension Probing, General Probing, Confidence Rating

## Findings:

Almost all test persons answered question 5a) with "yes". Only the test persons 06 and 15 state that they did not attend kindergarten or a similar institution in their early childhood. Both test persons are "very sure" that they did not.

Of particular interest at this point was the understanding of the concept of a "day-care center" and what "regularly attended" means to the test persons in connection with a day-care facility.

Four test persons (TP 02, 06, 09, 11) associate a kindergarten with the term day-care center. Six test persons associate the term with a kindergarten or a childcare facility where children are looked after all day:

- "This will probably take longer."<sup>91</sup> (TP 10)
- "A childcare facility. And it sounds like you could take it there all day."<sup>92</sup> (TP 03)
- "Basically, something akin to kindergarten. But this can also mean that smaller children are accepted there, not only from 3 [years] as usual. And day-care also means longer childcare hours."<sup>93</sup> (TP 05)

Test person 05 understands the term to mean an institution in which smaller children could also be cared for. Three other test subjects (TP 04, 13, 14) also associate a day-care facility with the care of

<sup>91</sup> „Das geht wahrscheinlich länger.“ (TP 10)

<sup>92</sup> „Eine Kinderbetreuung. Und es klingt so, als könnte man es den ganzen Tag da hinbringen.“ (TP 03)

<sup>93</sup> „Im Grunde etwas Ähnliches wie ein Kindergarten. Das kann aber auch bedeuten, dass kleinere Kinder dort aufgenommen werden, nicht erst wie üblich ab 3 [Jahren]. Und Kindertagesstätte beschreibt auch längere Betreuungszeiten.“ (TP 05)

very small children *"who are not yet independent. Who are not yet walking around and still need diapers"*<sup>94</sup> (TP 13), *"thus 2 to 5 years"*<sup>95</sup> (TP 04).

Test person 12 associates this term with an after-school day-care center *"with homework help and such"*<sup>96</sup>. Test person 15 uses the term: *"Either there is a day-care center, that is an after-school care center for me. Or there is a kindergarten that runs until noon"*<sup>97</sup> (TP 15).

In understanding a "regular" visit to a childcare facility, the test persons are all very close. For eleven test persons (TP 01, 02, 06, 07, 08, 09, 10, 11, 13, 14, 15) a "regular" visit means every (week) day:

- "Five times a week. Monday to Friday."<sup>98</sup> (TP 02)
- "Monday to Friday. For half a day."<sup>99</sup> (TP 06)
- "Monday to Friday."<sup>100</sup> (TP 15)

Test person 03 answers: *"In my case it was Monday to Friday. That's why I didn't give it much thought"*.<sup>101</sup> She adds, however, that *"even twice a week, because the mother works twice a week"*<sup>102</sup> could be regular. But her first thought was also the *daily* visit to a childcare facility. For test person 05, regular means *"either every day or at least most of the week"*<sup>103</sup>, similar to test person 12, who understands regular to mean *"several times a week"*<sup>104</sup>.

It can be summarized that the question did not cause any problems for the test persons. They interpret the terms "day-care center" and "regularly attended" in a similar way.

#### Recommendations:

**Question:** No changes recommended.

**Answer options:** No changes recommended.

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<sup>94</sup> *„die noch nicht selbstständig sind. Die noch nicht rumlaufen und noch Windeln brauchen"* (TP 13)

<sup>95</sup> *„also 2 bis 5 Jahre"* (TP 04)

<sup>96</sup> *„mit Hausaufgabenhilfe und so"* (TP 12)

<sup>97</sup> *„Entweder gibt es eine Kindertagesstätte, das ist ein Hort für mich. Oder einen Kindergarten, der geht bis mittags"* (TP 15).

<sup>98</sup> *„Fünf Mal in der Woche. Montag bis Freitag."* (TP 02)

<sup>99</sup> *„Montag bis Freitag. Einen halben Tag lang."* (TP 06)

<sup>100</sup> *„Von Montag bis Freitag."* (TP 15)

<sup>101</sup> *„In meinem Fall war es Montag bis Freitag. Deswegen habe ich mir da nicht groß Gedanken gemacht"* (TP 03)

<sup>102</sup> *„auch 2 Mal die Woche, weil die Mutter 2 Mal die Woche arbeitet"* (TP 03)

<sup>103</sup> *„entweder jeden Tag oder zumindest den überwiegenden Teil der Woche"* (TP 05)

<sup>104</sup> *„mehrmals die Woche"* (TP 12)

INT: Nur wenn Frage 5a mit „Ja“ geantwortet wurde.

[INT: Only if question 5a was answered with "Yes".]

5b. Wie alt waren Sie, als Sie mit dem regelmäßigen Besuch einer Einrichtung zur Kinderbetreuung begonnen haben?

[How old were you when you started visiting a childcare facility regularly?]

#### Frequency distribution (N=13)

| Answer 5a  | TP |
|--|----|
| 0-2 Jahre [years]                                      | 1  |
| 3-4 Jahre [years]                                      | 12 |
| 5 Jahre bis Schulantritt [5 years until school starts] | -  |
| Kann mich nicht erinnern [Can not remember]            | -  |

#### Cognitive Techniques:

Confidence Rating

#### Findings:

Question 5b) was only given to the 13 test persons who had previously answered "yes" to question 5a). Test person 07 chooses the answer "0-2 years", the other twelve test persons indicate that they started regular attendance of a kindergarten or day-care center at the age of "3-4 years". When asked how sure or unsure the test persons were about their age, ten test persons answered "very sure" and two test persons "rather sure". Test person 13 spontaneously answered question 5b) with "3 years" and was "rather unsure", however, when asked why he was rather unsure, it became clear that he was only unsure about the exact age, because *"if you want to know it exactly, I could have been 3 ½ years of age"*<sup>105</sup> (TP 13).

To sum up, all the test persons could remember well how old they were when they started regular childcare. The answer category "can't remember" was not actively offered or specified by the interviewers. Again, no problems were encountered in answering the question.

#### Recommendations:

Question: No changes recommended.

Answer options: No changes recommended.

<sup>105</sup> „wenn Sie mich so festnageln wollen, könnte ich auch 3 ½ gewesen sein" (TP 13).

Question to be tested:

6. Sind oder waren Sie schon einmal berufstätig?  
[Are you or have you ever been employed?]

Frequency distribution (N=15)

| Answer    | TP |
|-----------|----|
| Ja [Yes]  | 14 |
| Nein [No] | 1  |

Cognitive Techniques:

Emergent Probing

Findings:

Out of a total of 15 test persons, 14 have already had a job. Only test person 04 states that she has not yet been employed. From the spontaneous comment of test person 04, however, it is clear that she was already in an employment relationship. However, since she combines the wording employed with vocation and long-term commitment, she does not include her previous temporary jobs. According to test person 04, working means: *"Profession is a vocation, that one likes to do it with passion. Being professionally active is something long-term. I only did my temporary job for financial reasons. I don't consider that to be a job."*<sup>106</sup> A similar problem comes up with test person 11. He is not sure if studying is classified as working. The previous temporary jobs alongside studying are not directly associated with by test person 11 (answer: "Yes") with the expression "working": *"Is being a student a profession? This is not 'working' everywhere. So I am a student. I'm not employed in the sense of having done an apprenticeship or something, except for holiday jobs or part-time jobs."*<sup>107</sup>

|                  |  |
|------------------|--|
| Recommendations: | If temporary or marginal employment is also to be covered (see also the findings of Question 10), the question should be extended by an instruction. |
| Question:        | No changes recommended.  |
| Instruction:     | Please also take temporary and marginal employment into account.   |
| Answer options:  | No changes recommended.  |

<sup>106</sup> „Beruf ist eine Berufung, dass man das gerne macht mit Leidenschaft. Berufstätig sein ist etwas Langfristiges. Meine Aushilfstätigkeit habe ich nur aus finanziellen Gründen ausgeübt. Das zählt für mich nicht zu Berufstätigkeit.“ (TP 04)

<sup>107</sup> „Ist ‚Student sein‘ ein Beruf? Das ist nicht überall ‚berufstätig‘. Also ich bin Student. Berufstätig im Sinne von eine Ausbildung gemacht oder so, außer Ferienjobs oder Nebenjobs, habe ich jetzt nicht.“ (TP 11)

**Question to be tested:**

*INT: Nur wenn bei Frage 6 „Ja“ geantwortet wurde.*

*[INT: Only if the answer to question 6 was "Yes".]*

7. Wenn Sie an Ihre berufliche Laufbahn denken: In welchem Jahr haben Sie bei Ihrem derzeitigen, bzw. falls Sie im Moment nicht arbeiten, bei Ihrem letzten Arbeitgeber begonnen? Falls Sie selbstständig sind oder zuletzt waren, zählen Sie Ihren Betrieb oder Ihre Firma als Arbeitgeber.

*[When you think of your professional career: In which year did you start at your current, or if you are not working at the moment, at your last employer? If you are or were self-employed, count your business or your company as an employer.]*

*INT: Offene Erfassung der Jahreszahl*

*INT: Falls die/der Befragte mehrere Arbeitsverhältnisse hat, soll sie/er sich auf das mit dem höchsten Bruttoverdienst beziehen, bei Arbeitsverhältnissen mit gleich hohem Verdienst auf das für sie/ihn wichtigste.*

*INT: Wiederholte Tätigkeitsaufnahmen bei demselben Arbeitgeber gelten nicht als Arbeitgeberwechsel. Das gilt ebenso für Arbeitsfreistellungen, z.B., wenn nach der Elternzeit wieder der Job beim alten Arbeitgeber aufgenommen wurde.*

*[INT: Open entry of the year*

*INT: If the respondent has several employment relationships, he/she should refer to that with the highest gross earnings, for employment relationships with the same merit on the most important for her/him.*

*INT: Repeated employment with the same employer is not considered as change of employer. This also applies to time off work, for example, if after parental leave, the job with the old employer was taken up again.]*



## Frequency distribution (N=14)

| TP | Year |
|----|------|
| 01 | 2012 |
| 02 | 2008 |
| 03 | 2013 |
| 05 | 1990 |
| 06 | 2001 |
| 07 | 1998 |
| 08 | 1997 |
| 09 | 2014 |
| 10 | 2015 |
| 11 | 2014 |
| 12 | 2015 |
| 13 | 1976 |
| 14 | 1973 |
| 15 | 1979 |

## Cognitive Techniques:

Information Retrieval Probing, Confidence Rating, Comprehension Probing

## Findings:

The other questions on professional biography were only asked to those test persons who stated in the previous question 6 that they had already been employed. As the table shows, this applies to all test persons except TP 04. The information on the professional career was collected in a total of three rounds, i.e. the test persons were asked up to three times at what point in time they started work. Before the results of the individual questions are discussed, it should be noted that two test persons (TP 02, 10) were irritated by the long introductory text:

TP 10: "At what age did I start my first job or what?"<sup>108</sup>

TL reads the question again.

TP 10: "The current employer or do you mean the last one?"<sup>109</sup>

TL: "The current one."<sup>110</sup>

TP 10: "02.11.2015"

<sup>108</sup> „In welchem Alter ich meinen ersten Beruf angefangen habe oder was?“ (TP 10)

<sup>109</sup> „Den jetzigen Arbeitgeber oder meinen Sie den letzten?“ (TP 10)

<sup>110</sup> „Den derzeitigen.“ (TL)

Only after the question is read out once more can both test persons answer correctly.

In order to find out how the test persons determine the year in which they start work, they were asked about their train of thought. There are various ways in which the test persons proceed with remembering. On the one hand, those test persons who started working for their current employer directly after their training or after an internship follow their professional career as follows:

- "I've been thinking about when my apprenticeship started."<sup>111</sup> (TP 01; answer: 2012)
- "I was able to memorize this well because I started my training at my current employer. And you actually remember the date."<sup>112</sup> (TP 02; answer: 2008)
- "I started there with an internship and on January 15, 2014 I started there."<sup>113</sup> (TP 03; answer: 2013)

On the other hand, some test persons can remember because of the short period of time:

- "I remembered it because it wasn't that long ago."<sup>114</sup> (TP 09, answer 2015)

The test persons, who are/were employed at their employer for more than ten years (TP 05, 07, 13, 14, 15), respond to the probe as a matter of course. The certainty of the test persons is based on the few job changes which are connected with a long-term employment.

- TP 14: "Yes, because I know it for a fact, that's when I entered the correctional facility."<sup>115</sup>  
TL: "Did you remember anything to help you remember the year?"<sup>116</sup>  
TP 14: "Ahh, I'll remember when I joined my last employer."<sup>117</sup> (answer: 1973)
- "You just know. It's my 25th anniversary this year."<sup>118</sup> (TP 05; answer: 1990)

In addition, the perceived relevance of the job increases as a result of many years of activity, which has a positive effect on memory. Accordingly, TP 07 (year: 1997) does not think about this for the first time: *"I know for sure that I have been there for 17 years. We've only just calculated that."*<sup>119</sup>

Only TP 08 (answer: 1997) differs from the other test persons in terms of the certainty of his answer. While all other test persons assess the correctness of their statements as "very sure", TP 08 states to be "rather sure". On the basis of his inner train of thought, it becomes apparent that he associates two circumstances which are not in harmony with each other: *"This became so clear to me because I then thought of the class I attended at the School of Education, which was somehow called Educator Class 94, and then I thought, ah yes, then it was 1995. But then I remembered that my older son was*

<sup>111</sup> „Ich habe überlegt, wann meine Ausbildung begonnen hat.“ (TP 01; Jahr 2012)

<sup>112</sup> „Ich konnte mir das gut merken, weil ich bei meinem aktuellen Arbeitgeber meine Ausbildung angefangen habe. Und das Datum merkt man sich eigentlich.“ (TP 02; Jahr 2008)

<sup>113</sup> „Ich habe da mit einem Praktikum angefangen und zum 15.01.2014 habe ich dann da gestartet.“ (TP 03; Jahr 2013)

<sup>114</sup> „Ich habe mich dran erinnert, weil es noch nicht so lange her ist.“ (TP 09, Jahr 2015)

<sup>115</sup> „Ja weil ich das genau weiß, dass ich da in die Vollzugsanstalt eingetreten bin.“ (TP 14)

<sup>116</sup> „Haben Sie sich an etwas dabei erinnert, damit Ihnen die Jahreszahl eingefallen ist?“ (TL)

<sup>117</sup> „Ahh, ich werde ja noch wissen, wann ich bei meinem letzten Arbeitgeber eingetreten bin.“ (TP 14)

<sup>118</sup> „Das weiß man einfach. Ich habe dieses Jahr 25-jähriges Firmenjubiläum.“ (TP 05; Jahr 1990)

<sup>119</sup> „Das weiß ich ganz genau, dass ich da seit 17 Jahre bin. Das haben wir kürzlich erst ausgerechnet.“ (TP 07)

*in the first class when I started.*"<sup>120</sup> Their slight insecurity is thus based on the wrong connection to other memories, which most likely can no longer be clearly assigned due to the long period of time.

In summary, it can be said that all test persons can remember well. While a part of the test subjects makes it plausible that they have not been employed by their current or last employer for a long time, the security of the test subjects whose employment dates back more than ten years results from the increased relevance of the long-term job.

Furthermore, the test persons were asked what they understand by the term "employer". The answers show that an employer offers a job or activity. An employer is abstractly understood as the owner of a company or as the company itself:

- *"A person or legal entity that offers the opportunity to go to work There are all kinds of employers. Examples would be companies, the state itself."*<sup>121</sup> (TP 01)
- *"That's what comes out of the word in the end, he gives me work. That's who owns the company, or the shareholders who own the company."*<sup>122</sup> (TP 13)

Furthermore, some test persons point out that the employer remunerates the performance of the offered activity:

- *"He who pays me."*<sup>123</sup> (TP 15)
- *"Someone who pays a salary for my work."*<sup>124</sup> (TP 07)

What results in an employment relationship between employer and employees, as TP 05 explains: *"An employment relationship, one is an employee, the other is the employer."*<sup>125</sup> This relationship is characterized by a hierarchy, which is why the word *"supervisor"*<sup>126</sup> (TP 02) or *"boss"*<sup>127</sup> (TP 11) is equated to the employer.

### Recommendations:

Question: To make it easier to answer, the question should be restructured so that the actual question to be answered is at the end:

**The following are questions about your professional career. If you are self-employed or have been recently, count your business or company as an employer. In which year did you start working for your current employer or, if you are not working at the moment, for your last employer?**

<sup>120</sup> *„Das hat sich bei mir so eingeprägt, weil ich dann an die Klasse, die ich an der Erzieherschule besucht habe, gedacht habe, die hieß irgendwie Erzieherklasse 94, und dann habe ich mir gedacht, ah ja dann war es 1995. Aber dann habe ich daran gedacht, dass mein älterer Sohn in der ersten Klasse war, als ich angefangen habe.“* (TP 08)

<sup>121</sup> *„Eine Person oder eine juristische Person, die die Möglichkeit bieten, arbeiten zu gehen. Es gibt ja ganz verschiedene Arbeitgeber. Beispiele wären Firmen, der Staat an sich.“* (TP 01)

<sup>122</sup> *„Das geht aus dem Wort letztendlich hervor, er gibt mir Arbeit. Das ist der, dem die Firma gehört, oder die Aktionäre, denen die Firma gehört.“* (TP 13)

<sup>123</sup> *„Der, der mich bezahlt.“* (TP 15)

<sup>124</sup> *„Einer, der mit für meine Arbeit Gehalt bezahlt.“* (TP 07)

<sup>125</sup> *„Ein Dienstverhältnis, einer ist Arbeitnehmer, der andere der Arbeitgeber.“* (TP 05)

<sup>126</sup> *„Vorgesetzter“* (TP 02)

<sup>127</sup> *„Chef“* (TP 11)

[Im Folgenden geht es um Fragen zu ihrer beruflichen Laufbahn. Falls Sie selbstständig sind oder zuletzt waren, zählen Sie Ihren Betrieb oder Firma als Arbeitgeber. In welchem Jahr haben Sie bei Ihrem derzeitigen, bzw. falls sie im Moment nicht arbeiten, bei Ihrem letzten Arbeitgeber begonnen?]

Answer options: No changes recommended.

Question to be tested:

8. Hatten Sie davor bereits einen anderen Arbeitgeber?  
[Have you had another employer before?]

Frequency distribution (N=14)

| Answer    | Quantity TP |
|-----------|-------------|
| Ja [Yes]  | 13          |
| Nein [No] | 1           |

Cognitive Techniques

Emergent Probing

Findings:

Of the 14 test persons who have already worked for an employer, 13 test persons state that they had previously had another employer. As no spontaneous comments are made on this question, it is assumed that the question is understandable. Only TP 15 notes that he is not sure whether to count his work as a time soldier as having had another employer before: *"Does my time in the Bundeswehr count as a time soldier? [...] I was conscripted at that time and became a time soldier. That was not a voluntary story, because I had not refused and was fit. You'd have to count that in."*<sup>128</sup> Correctly he then chooses the Bundeswehr as his employer and answers question 8 with "yes".

Recommendations:

Question: No changes recommended.

Answer options: No changes recommended.

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<sup>128</sup> „Zählt meine Zeit bei der Bundeswehr als Zeitsoldat mit dazu? [...] Ich war zu der Zeit wehrpflichtig und bin Zeitsoldat geworden. Das war keine freiwillige Geschichte, weil ich nicht verweigert hatte und tauglich war. Das müsste man dann dazuzählen.“ (TP 15)

## Question to be tested:

*INT: Falls bei Frage 8 „Ja“ geantwortet wurde.  
[INT: If the answer to question 8 was "Yes".]*

9. Und in welchem Jahr haben Sie bei diesem Arbeitgeber angefangen?  
[And in which year did you start working for this employer?]  
*INT: offene Abfrage der Jahreszahl  
[INT: open query of the year]*

## Frequency distribution (N=13)

| TP | Year |
|----|------|
| 02 | 2006 |
| 03 | 2012 |
| 05 | 1971 |
| 06 | 1983 |
| 07 | 1990 |
| 08 | 1987 |
| 09 | 2004 |
| 10 | 1996 |
| 11 | 2011 |
| 12 | 2014 |
| 13 | 1962 |
| 14 | 1963 |
| 15 | 1972 |

## Cognitive Techniques:

Information Retrieval Probing, Confidence Rating

### Findings:

First, the 13 test persons who were employed by a second employer were asked to determine the year in which the work was started. They were then asked again to indicate how they remembered the date. TP 06 and TP 07 think of an event that is not directly related to their professional career:

- *"I know this because I got married in 1988."*<sup>129</sup> (TP 08, answer: 1987)
- *"In 1981 I came to Germany. In [19]82/83 I applied for an apprenticeship as a biology laboratory assistant. In 83/84 I started at company X."*<sup>130</sup> (TP 06, answer: 1983)

In addition, the majority of the test persons (TP 02, 03, 07, 10, 11, 13, 14, 15) follow a career path based on their school, training or university qualifications:

- *"I took [19]85 exams, worked from 85-86 with one, then 86 to 90 with the other and 90-95 with the other."*<sup>131</sup> (TP 07, answer: 1990)
- *"After graduating from high school, I worked four months. I graduated in 2011 and then I worked there."*<sup>132</sup> (TP 11, answer: 2011)
- *"Because I'm very sure. I know for a fact that I did the apprenticeship, three years of apprenticeship from 1960-63. [...] And then [after the apprenticeship] I changed to the next employer and then again. These data are stored."*<sup>133</sup> (TP 14, answer: 1963)

In contrast to this, some test persons state that they do not associate concrete thoughts with it. This is either justified on the basis of the short period of time: *"Because I still remember it. It wasn't that long ago."*<sup>134</sup> (TP 12, answer: 2014) or by the perceived importance of the event: *"You know that."*<sup>135</sup> (TP 05, answer: 1971).

The fact that it is difficult to remember the year of employment is illustrated by the number of activities carried out so far, as in the case of TP 09 (answer: 2004): *"Now it is difficult. I have no concrete ideas about who I have worked for whom. I have no idea. I can't get that together. I have been to various temporary employment agencies. I was practically a day labourer and I have no idea who I was hired by and for what. Actually, I've been working for temp agencies all the time since 2004."*<sup>136</sup> In addition, it is clear that only the contractual agreement to the temp agency can be assigned in terms of time. From this it can be concluded that the relationship between employer and employee or

<sup>129</sup> „Das weiß ich, weil ich 1988 geheiratet habe.“ (TP 08, Jahr 1987)

<sup>130</sup> „1981 bin ich nach Deutschland gekommen. [19]82/83 habe ich mich beworben für eine Ausbildung als Biologielaborant. 83/84 habe ich bei Firma X angefangen.“ (TP 06, Jahr 1983)

<sup>131</sup> „Ich habe [19]85 Examen gemacht, von 85-86 bei dem einen gearbeitet, dann 86 bis 90 bei dem anderen gearbeitet und 90-95 bei dem anderen.“ (TP 07, Jahr 1990)

<sup>132</sup> „Nach dem Abitur habe ich vier Monate gearbeitet. Das Abi habe ich 2011 gemacht und dann habe ich da gearbeitet.“ (TP 11, Jahr 2011)

<sup>133</sup> „Weil ich sehr sicher bin. Ich weiß genau ich habe die Lehre, drei Jahre Lehre von 1960-63, gemacht. [...] Und dann [nach der Lehre] habe ich gewechselt zu dem nächsten Arbeitgeber und dann noch einmal. Diese Daten sind gespeichert.“ (TP 14, Jahr 1963)

<sup>134</sup> „Weil ich mich da auch noch dran erinnere. Das ist noch nicht so lange her.“ (TP 12, Jahr 2014)

<sup>135</sup> „Das weiß man.“ (TP 05, Jahr 1971).

<sup>136</sup> „Jetzt wird es schwierig. Da habe ich keine konkreten Vorstellungen über wen ich da für wen gearbeitet habe. Da habe ich keine Ahnung. Das kriege ich nicht zusammen. Ich war bei verschiedenen Zeitarbeitsfirmen. Ich war praktisch Tagelöhner und ich habe keine Ahnung, bei wem ich für was eingestellt war. Eigentlich war ich die ganze Zeit bei Zeitarbeitsfirmen angestellt seit 2004.“ (TP 09, year 2004)

the nature and duration of the employment is an essential criterion that gives the event relevance and thus memory.

When asked about the reliability of the annual figures, nine test persons were "very sure" (TP 03, 05, 07, 10, 11, 12, 13, 14, 15) and four "rather sure" (TP 02, 06, 08, 09). From this it can be deduced that, on the whole, the start of an employment relationship is well remembered.

**Recommendations:**

Question: No changes recommended.

Answer options: No changes recommended.



Question to be tested:

10. Hatten Sie davor bereits einen anderen Arbeitgeber?  
[Have you had another employer before?]

Frequency distribution (N=13)

| Answer       | Quantity TP |
|--------------|-------------|
| Ja [Yes]     | 5           |
| Nein<br>[No] | 8           |

Cognitive Techniques:

Emergent Probing

Findings:

Of the 13 test persons who were employed by a second employer, five test persons (TP 03, 06, 07, 09, 14) were employed by a third employer. The spontaneous remark of TP 06 reveals a problem that is important for foreign citizens. TP 06 comes from France and is not sure whether she should include the temporary jobs she did not do in Germany: *"I used to work in France. Does that also apply? I thought only things in Germany counted."*<sup>137</sup> Finally, the TP decides "yes".

Recommendations:

Question: No changes recommended.

Answer options: No changes recommended.

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<sup>137</sup> „Ich habe in Frankreich früher gejobbt. Gilt das auch? Ich dachte, da zählen nur Sachen in Deutschland.“ (TP 06)

## Question to be tested:

INT: Wenn Frage 10 mit „Ja“ beantwortet wurde.  
 [INT: If question 10 was answered "Yes".]

11. In welchem Jahr haben Sie bei diesem Arbeitgeber angefangen?  
 [In which year did you start working for this employer?]  
 INT: offene Abfrage der Jahreszahl  
 [INT: open query of the year]

## Frequency distribution (N=5)

| TP | Year |
|----|------|
| 03 | 2008 |
| 06 | 1973 |
| 07 | 1986 |
| 09 | 2004 |
| 14 | 1960 |

## Cognitive Techniques:

Information Retrieval Probing, Confidence Rating

## Findings:

The five test persons, who were employed by a third employer, were first asked in which year they started working. The answers are shown in the table. Subsequently, the TPs were again asked to describe how they remembered it.

The answers of TP 03 and TP 09 show that the data are accessible due to applications:

- "This is what I got in my head from résumés because I put it there."<sup>138</sup> (TP 03, answer: 2008)
- "I applied for the job and that's how I remember it."<sup>139</sup> (TP 09, answer: 2004)

In addition, it is clear from a problem described above that temporary activities are not clearly identified. TP 03 does not take into account her time as a student, but only the period of permanent employment: *"The employer is also more difficult to answer, because in this case it was the case that I had only started as a student, but in the end I was still permanently employed for two months due to restructuring. That was just a transitional thing. And that was, I think, 2008",*<sup>140</sup> TP 06 (answer: 1973)

<sup>138</sup> „Das habe ich im Kopf aus Lebensläufen, weil ich das da eingetragen habe.“ (TP 03, Jahr 2008)

<sup>139</sup> „Ich habe mich beworben und deswegen weiß ich das noch.“ (TP 09, Jahr 2004)

<sup>140</sup> „Der Arbeitgeber ist auch schwieriger zu beantworten, denn in dem Fall war es so, dass ich da erst als Student da angefangen hatte, war aber zum Schluss aufgrund von Umstrukturierung bei denen

states her holiday jobs as a student. Like TP 09 (answer: 2004), who indicates the year in which he started working for the temporary employment agency, the information of TP 06 also refers to her employment with the agency, not to the individual employers. *"Because we had a lot of holidaymakers, it was possible to do a short training course to become a holiday educator. I did that and worked with children for four weeks virtually every summer. The employer changed constantly. Once it was the city X, then another one. But in general it is a state institution, so actually the state was my employer. I did my training when I was 16."*<sup>141</sup>

When asked how sure the test persons are about their statements, TP 07, 09, 06 and 14 state to be "very sure". TP 03 chooses "rather sure" because, as mentioned above, it takes the estimated year from her CV.

#### Recommendations:

Question: No changes recommended.

Answer options: No changes recommended.

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*für zwei Monate noch fest angestellt. Das war nur so ein Übergangsding. Und das war, glaube ich, 2008."* (TP 03, Jahr 2008)

<sup>141</sup> „Weil wir viele Urlauber hatten, konnte man eine Kurzausbildung zur Ferienerzieherin machen. Das habe ich gemacht und quasi jeden Sommer für vier Wochen mit Kindern gearbeitet. Der Arbeitgeber hat ständig gewechselt. Einmal war es die Stadt X, dann eine andere. Aber allgemein ist es eine staatliche Einrichtung, also war eigentlich der Staat mein Arbeitgeber. Die Ausbildung habe ich mit 16 [Jahren] gemacht.“ (TP 06, Jahr 1973)

## 5 Glossary: Cognitive Techniques

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|-------------------------------|--|
| Think Aloud                   | Technique of thinking aloud:<br><i>„Please vocalize everything that comes to your mind while you answer the following question. Please also vocalize things that seem unimportant to you. The question is...“.</i>                       |
| Comprehension Probing         | Questions on understanding, e.g.:<br><i>„What do you understand by ‘a highly responsible professional activity’ in this question? “</i>  |
| Category Selection Probing    | Question about the choice of answer category, e.g.:<br><i>„You have said that you ‘fully’ agree with this statement. Why did you choose this answer?“</i>  |
| Information Retrieval Probing | Questions on how information was obtained, e.g.:<br><i>„How did you remember that you had been to the doctor for the last 12 months?“</i>  |
| General/Elaborative Probing   | Non-specific questions, e.g.:<br><i>„Could you please explain your answer a little more?“</i>  |
| Specific Probing              | Specific questions, e.g.:<br><i>„You answered ‘yes’ in this question. Does this mean that you have already given up on career opportunities for your family, or that you might be willing to give them up but have not yet done so?“</i> |
| Emergent Probing              | Spontaneous questioning in response to an utterance or behavior of the test person, e.g.:<br><i>„You just frowned and laughed when I read you the answer options. Can you please explain to me why you did that?“</i>                    |
| Difficulty Probing            | How easy or difficult was it for you to answer this question?<br><br><i>If rather/very difficult:</i><br><i>„Why did you find the answer to this question rather difficult / very difficult?“</i>  |
| Paraphrasing                  | Test persons reproduce the question text in their own words:<br><i>„Please repeat the question I read to you in your own words.“</i>   |
| Confidence Rating             | Assessment of the reliability of the response, e.g.:<br><i>„How sure are you that you’ve seen a doctor in the last 12 months?“</i>   |